

Singularity and Introspection (1991)
By Kojin Karatani

Introduction (2024)
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I want Deterior to wire money, I'll pick it up with a tip – sense in Buddhism the sense of a law specialist in the bank in Delhi civil society loving people – and cross over to the Cannes film festival and look out for someone who loves you – this is Sirohi's truth procedure – that in fact this is real. I mean he has changed the world in many ways – now women explore sex and sexuality everywhere on him. I call this psychoanalytic exchange he is suffering with – the truth of my life is depression on this book. Be singular but also understand Western formalism – then critique it with point precision. I mean suffering in Buddhism is because of history, Sirohi argues, its structures, exploitation, historical transitions, poverty all of that. Now suffering happens to a person when he is liberating them – because we are criss-crossing migrants who are healed by singular-universal trust formalisms – this makes it Muri – that process called Muri in the dynamics of cyclical history which then is a aleatory muri which also means to Sirohi – Yuri, which means Muri or Yuri – what happens next.

Map the whole process of cyclical history in modes of exchange and personal crises as muri which is freed by a man who is truly Yuri. I mean he sits in his room and lectures and frees people. He is dressed in ZFC clothing and called a Prophet. I mean that translation is a task and is a traversal of the whole structure of current nomadic migrations around the world in what CIA calls tip offs, but actually in singular universal axes which develop in all people moved by Sirohi. So in fact each day is a lecture in Inquiries on how to be Good – not even one bad word allowed against black people or intellectuals or Jewish people or even Japanese or Chinese people. This then is with jokes, pop culture and true empirical research.

Call this my biography below – and translate the games as now real – jus criss-cross through the world in from things to God – in Spinoza's sense – the intellectual love of God is now spiritual lover which then criss-crosses the world in transversal migrations and Jewish itinerant life – women are Yuri-Muri for Sirohi.

Now I argue create a map of the world and point out migrational forms which then is migrant lives and laboring women who then connect, like musical forms which then is hired by the right capitalist process – but I want to depict – the process, which is translation in Derrida's sense. A point in topoi games women play on Uber which reaches them by Indian feminist watch.

I. Nietzsche and Marx

So Foucault is an episteme formulation of a person. I find this singular, but introspection in Nietzsche tells me, that singularity would get rid further of power and specific intellectual dynamics of inversion in Nietzsche to the will to power and building of projects on battles to in fact a singularity instead. Imagine singular universal Kierkegaard to be the correct approach. I knew I was singular. In Kripke's Naming and Necessity, I believed I became a rigid designator, I was Kojin, a name that goes with Karatani. I was in fact a young cool postmodern man from Japan, and wanted to transcritically read society since picto-graphic Japanese develops a Buddhist formalism of Tai-pi movements which I read from Buddhist Kyoto school comrades was in fact criss-crossing formalization in the middle path process. I am

not a Buddhist but a formalist in Kant's sense – why so much Hegelian pride to Žižek and even Mladen Dolar, I refute this as a singularity. Not even Lacan. Saving someone is an act of not Milner either. It is someone who deconstructs the process to a game. I advised my sister – just be free and travel, it's better.

II. Marx and Kant – Traversals of Antinomies against Lacanian antinomies – the Phonocentric process of Kant

I want to believe that Western formalism denounces Japanese or Indian or Arab linguistic and phono-centrism. We do not solve it either is Ambedkar trapped in old categories, but he argues only Sirohi frees people. Sirohi is a young kid soon. He just thinks games will be the future.

III. Production versus Circulation

Imagine protests, wild-cat strikes all that élan that revolutionaries are about, But Grundrisse is best read as a syllogism of circulation – just imagine criss-crossing through nodes of circulation, and gaming with people to meet them. They call me a failure at meeting. But that was life.